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INTERNATIONAL BIBLE STUDY.

January 6th, 1884.—1 *Samuel* IV. 1—18.

See last *Guardian*.

January 13.—1 *Sam.* VII. 3-17.

Samuel called upon all the house of Israel to put away the strange gods and Ashtoreth, and turn unto the Lord with all their hearts, to prepare their hearts unto the Lord, make them ready for his advent, and serve him only; then and only then might they expect to be delivered out of the hand of the Philistines. They hearkened to him, and put away their idols, and gathered together at Mizpeh that Samuel might pray for them as they consecrated themselves again to the service of Him who was their rightful sovereign.

"And they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." 6.

It was a day of national humiliation and confession, and the pouring out of water seemed to have been designed to express their unworthiness and unpreparedness. It may have also been an expression of their sense of dependence on God, as though they had said: We have been very careful to supply irrigation to our fields, and have imagined that we could thus secure a harvest; but we see now our error; we pour out now the streams before thee and look to thee, to thee alone, to send us what we need. Their only polity was theocracy; with God as their King, they should ever be victorious. This was their distinguishing glory, that the Wisest and Mightiest of all beings consented to be their Lawgiver, Judge and King, and yet they were constantly envying and imitating the surrounding nations, and craving permission to have kings and gods like them. And it was only when they found the feet of their neighbours on their necks, that they awoke to a sense of their folly and said, We have sinned.

"And Samuel judged the children of Israel in Mizpeh." 6.

Samuel had the wisdom to look to the Lord for guidance in all things, and thus was competent to adjudicate in matters not determinable in the ordinary courts, and to settle disputed matters.

The Philistines heard that the Israelites were gathering together at Mizpeh, and surmised that they were about to make a movement to free themselves from their yoke. So they sent a force to deal with them. The alarmed Israelites entreated Samuel to plead with God in their behalf: "Cease not to cry unto the Lord our God for us." Samuel offered up a sucking lamb in sacrifice to the Lord, a whole burnt-offering, a type of the Lamb of God that should take away the sin of the world. And Samuel cried to the Lord and the Lord heard him. How very simple, yet how all-sufficient. How amazing that they who have once learned this secret should ever fall back on worldly expedients, trying to bribe this and that king to help them, and thus only multiplying enemies.

"And as Samuel was offering burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel."

The elements are at the service of God, and he says to the wind, Come and it cometh, and to the storm, Go and it goeth. By terrific peals of thunder he took the heart out of the Philistines and they took to headlong flight, pursued by the Israelites who by the same token found a dauntless courage, and recognized the day of their emancipation.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, The Stone of Help, saying, Hitherto hath the Lord helped us." This is the first of a long line of obelisks, Ebenezers, each one advancing somewhat beyond the other, and showing how far faith has gone in conquering. The promises still beckon us onward and assure us that there is much yet unconquered. The last enemy that shall be destroyed is death, when the New Jerusalem cometh down from God out of heaven.

The Israelites were effectually delivered out of the hand of the Israelites, and continued so all through the days of Samuel. Their enemies surrendered all the places which they had taken possession of, and there was peace between Israel and the Amorites. The neighbouring nations took knowledge that Samuel was the vice-gerent of the Most High. Samuel did not confine himself to one place, he considered himself as the servant of the state, and went from one part of the country to another, that the people who had matters to be righted, might conveniently avail themselves of his decisions. There were four chief centres at which, in the different seasons, he held his sessions, and made known the Lord's judgments to the people.

WEEKLY REVIEW.

—Mr. C. J. Symons in the *Times* has something to say about the "exceptional sunsets" that have been noticed in the last four months in different parts of the world and lately in England itself. He does not doubt that these phenomena have been caused by the volcanic eruption at Krakatoa, May 20, 1883, and especially those of August 26 and 27. Vast columns of vapour were projected thousands of feet high; the whole of North Java was so darkened for 36 hours that nothing could be seen without artificial light. The columns of vapour, uncontrolled by the earth's gravitation, drifted slowly eastward, i. e. were left behind by the earth's rotation. The earth's atmosphere would appear to have become impregnated with volcanic dust through an immense area in both hemispheres.

—THERE has been something like a rupture between H. E. the Governor of Bombay and their lordships the Judges of the High Court, the respective parties disagreeing as to the position which the Judges should occupy relative to His Excellency, at levees. It is announced to-day that a Concordat has been established.

—ON Monday of last week the Rev. Mr. Fordyce gave a Lecture at the rooms of the Y. M. C. A. on A Kingly Spirit. There was a good audience. The Lecture was one to be remembered, interesting, instructive and suggestive. Man's individuality was treated as a kingdom, and his welfare and usefulness were shown to depend upon the question of right government.

—WE receive from Madras a copy of a paper that we have not seen before, *The Thinker*, published under the patronage of the Hindu Free-thought Union. Free thought is certainly better than thought in bondage, but what is more important a thousand times is correct thought. Almost all men are free to think what they like; it is in the matter of expressing their thought that the restraint comes in. Multitudes that are in the bondage of Caste, are aware of that bondage; as regards their thoughts they are free, but fear of man hinders them from obeying their convictions. Thought is bound by many conclusions and many propensities; men have accepted certain things as true and these prepossessions are like high walls on either side of the pathway of thought; and they are under the sway of certain propensities which lead them powerfully in certain directions and cause them to antagonize whatever runs counter thereto. The great enfranchiser is Christianity, as it not only liberates thought and stimulates inquiry and leads men to prove all things, but also shows men what is correct in thought and act, and brings a power to bear upon the self-will and self-seeking of man that enables him to recognize and embrace the correct. One of the articles in this paper is entitled Christianity v. Free thought and its spirit may be gathered from the first sentence: "Christianity, in order to exist, has to contend against persecution and brutal violence."

The writer of this whose name we [illegible] a freethinker needs [illegible] that his mind was [illegible] a wider sphere than could possibly be known to those who believed in [illegible]. Afterwards he found that, to his [illegible] humiliation that he had been all along terribly hampered and dominated by unbelief, i. e. by what he called freethought. His mind had for many years been closed against all proof that told in favour of Christianity. But the truth that has become life

to him was in the very system that he forbad himself to hear any good report of, and the result was eleven years of the worst bondage that it was possible for him to know. When we look into the free-thought writings of our Madras contemporaries, we find many traces of this same bondage. To pass from Hinduism to unbelief is no emancipation, but simply an exchange of masters, one as despotic as the other.

—The *Indian Chr. Herald* has an interesting account of a young student who has recently embraced Christianity in connection with the Free Chr. of Scotland's Calcutta Mission. The narrative illustrates the fact so often observable, that different agencies combine to bring a Hindu into the Chr. fold. In early youth this person was familiarly acquainted with the two great Hindu epics and greatly delighted in them. After he became acquainted with the English language and literature, his views underwent a complete change and, renouncing all faith in Hinduism, he became first a Brahmo and afterwards an atheist. Then, at the Free Gen. Assembly's Institution, he came into contact with the Bible, but his unbelief was proof against it for 18 months. He then attended the open-air services in Beadon Square, but what he heard seemed to him mere superstition. However he made up his mind to investigate the matter thoroughly, and did not allow his University studies to hinder him from reading carefully the Bible and Christian books. The Bible convinced him not only of the existence of God, but of his character. Having found Christ he applied for baptism and received it. Thus we see the educational system, open-air preaching, conversation, the reading of the Bible, religious books, all operating in turn to effect the liberation of the soul.

—A Native journal on the other side of India proposes to read, instead of the familiar apostrophe "Frailty, thy name is woman," the following, "Frailty, thy name is Ripon." A few days ago Lord Ripon was the idol of the Native Press, a new *avatar*, and no eulogy was too extravagant.

—We sometimes wish there were a good Dutch house-wife in the Bombay Municipal Corporation, some one with the bump of order well developed. Our municipal fathers have occasionally to disembowel the streets in the prosecution of new drainage schemes, and the earth that is exhumed is piled up in irregular hillocks upon the side-walks, compelling all pedestrians to walk in the middle of the road if the said schemes will let them. By and by the drainage works in a particular street are completed, but the hillocks of earth are allowed to remain on the side-walks. Some of these mountainous ranges may be seen in Grant Road; after eight months of quiet, a good deal of grass is growing upon them. The particular works ordered by the municipality have been dispatched; that job is done with; nobody seems to have the slightest idea that there is any obligation to remove the earth-mounds. In Falkland Road a part of the public road is fenced in, for future completion; year after year goes by and nothing is done. A good housewife would be distressed by such slovenliness: get these disorders righted without delay. Yet at almost every meeting of our civic rulers there is abundant talk about proposed improvements.

—With reference to letters on the subject of Divorce in our Correspondence columns, the question What is expedient, and the question, What obligation does Scripture impose, are different. The testimony of Scripture seems to us very explicit and intelligible. There has doubtless been unpardonable readiness to give a legal sanction to the dissolution of marriage, on inadequate grounds; and there appears to be a fearful laxity in this regard in many of the American States. With regard to the issue of marriages of divorced persons in the case supposed by S. S. D we do not know that the evils would have been diminished if the marriages had been prohibited. The correspondent wishes us to point out a misprint in his letter of last week; 1 Cor. iii. 9 should have been 1 Cor. vi. 9.

—W. asks us to correct a misprint in "A Dream-An Allegory" in our last in the sentence following Poe's verses, For *could* read *would*.

—We beg to call the attention of our readers to the letter of the Rev. H. J. Bruce in our Correspondence columns. Seldom does it fall to our lot to see such extraordinary distortion of the facts as appears in what has been published in several papers on the subject mentioned by him.

—Watch-night services were held in the Methodist churches in Bombay, and were very well attended. At Grant Road Church, the Rev. J. S. Stone, M. D. the new Pastor, presided, and a considerable number came out publicly as seekers of salvation, while a number left the place under deep conviction and sought and found, at their own homes, peace and joy in believing. The meetings at all the points were deeply interesting. Several sought the Lord at the Dean Lane Hall meeting. On Wednesday, at the latter place, on the invitation of the ladies of the church, about 100 sailors and soldiers, chiefly the former, came together in a tea-meeting. There was a good deal of singing, and addresses were made by Dr. Stone and the Rev. C. P. Hard, and a considerable numbers remained behind to seek reconciliation with God. In the meetings we have mentioned upwards of twenty are spoken of as having found salvation. May their path be that of the just, shining more and more unto the perfect day. It was stated at the Watch night service in Grant Road that a special effort had been made and the debt remaining on that church had been wiped off by subscription. Our readers are aware of the remarkable success of Mr. Hard in this line, at Allahabad, last year, and they will be ready to infer, not incorrectly, that the removal of this burden has been brought about chiefly by his exertions.

—The Government of India have paid, to the end of 1882, twenty eight crores of rupees to keep the Guaranteed Railway Companies a-going. But every year the amount of subsidy needed from the state diminishes, and last year it was less than half a crore (Rs. 45,65,728.) Here we have a striking evidence that protection is not always that very objectionable thing that free-traders declare it to be.

PRINCIPAL ILLUSTRATIONS.

C. P. HARD.

I. Vernacular Sunday-Schools.

Hesitating, because of fear that he would be unable to use sufficient Hindustani, an Allahabad brother was persuaded in our monthly Sunday School teachers' meeting a few months ago to promise, as did half a dozen others, to plant a native Sunday School. In a letter received to-day (31-12-83) he writes, "I wish you to had been here at our place yesterday. We gave our native Sunday School a treat: it would have enraptured you to have heard them sing Jo papi, as Bro. J. accompanied us on the *sitara*. We had about two hundred and fifty present. Our great want is earnest teachers. Thank God we are gathering a staff however. Sister R., and Bro. B., and Bro. R., with myself and Mrs. D., are all we can muster at present, but we want double that number, and pray that God may incline the hearts of this people to "come over and help us." The cry is still with a few here "*India for Christ.*" And if the present generation of children are instructed in the principles of Christianity, the idolatry of the country will vanish. May God hasten the day. (S. D.")

Motto: One thousand Veranda Sunday-Schools additional in 1884! A Bible, a Masihi Git Ke Kitab, for two annas from the Bombay Book and Tract Society, and catechism, cheerful face, a friendly voice, a warm heart, a will which defies all mortification from blunders, and troubles all associates for help in the language,—these present, and success is sure, for the Divine arm is ever near to lift the falling.

II. Home Life

This is a land of strangers. Those who have homes are called to a splendid opportunity of making them Bethels. Let the door swing open often, to let out the light and let in the pilgrim. "Where is my wandering boy to-night," can have a joy-giving answer when the mother of soldier or sailor shall get a letter from that boy in India telling of such an Evening as a note received to-day from a prominent inland city describes: "On Christmas night we had a social gathering for the soldiers; about sixty of them came and we gave them tea, and had glees, songs, etc. The main object was to keep the men from drink. They all seemed to enjoy themselves and so did we."

Yes, "*and so did we.*" Wealth and beauty thus stoop, and are themselves exalted with Jesus; thus pour out their treasures and are enriched; thus guard the imperilled and secure the favour of the Almighty, compassing them as a shield.

NOTICES OF BOOKS AND REPORTS.

The Christian College Magazine, January. The first article is on "God in History:" A. Alexander, M A. This is a valuable paper. We make an extract or two:

These then are the factors of the problem: God immanent in creation yet transcending it, and man a creature, but gifted with the perilous and glorious endowment of self-determination. History is thus, to quote a somewhat doubtful phrase, 'a double-faced unity,' the record of divine and human activity as the one modifies and controls the other. The creative agency of God is free and ceaseless, but also intelligent and good, and therefore reasonably adapting itself to the new circumstances introduced by the sin of man. Man's freedom, that gift which makes him truly the image of God, is respected by the Creator, who in the exercise of Almighty power, can use only moral means to bring back his creature to obedience and consequent happiness. Therefore it is that the two streams of human sin and divine grace, of perverse wickedness

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and patient all-conquering love, flow through the entire length of history, the one gradually attenuating and doomed to extinction; the other broadening and deepening till it fill the entire channel.

History is not a circle with Christ in its centre, but an ellipse with the First and Second Advents as foci. These two events are the points to which all other events have reference: and in connection with which the orderliness of history becomes evident. Just as all ancient history was a preparation for the Incarnation, so all post-Christian history, all the history that does not find its explanation in the *planting* of Christianity, will find it in the *consummation*, when the Lord shall come again. On a grander scale, the divine processes are being repeated in preparation for a grander *finale*. The exactness of the parallel is almost startling.

"Zul-Fikar Khan, the King-maker." By J. D. B. Gribble, C. S. is the next article, followed by "The latest Theory of Language," G. Milne Rae, M. A. The advances made in philology are in the direction of *multiplicity* rather than unity.

As within the inflectional group, it has been shown that Aryan and Semitic are separated by a gulf which no linguistic engineering can bridge, so in other groups, there are, according to our genealogical sub-classification, many separate families that cannot be traced to any real or hypothetical common parent. "The number of separate families of speech now existing in the world which cannot be connected with one another is at least seventy-five; and the number will doubtless be increased when we have grammars and dictionaries of the numerous languages and dialects which are still unknown, and better information as regards those with which we are partially acquainted."

"A Possible University:" Walter F. Hooper. Serampore College is the possible University. "Modern Thought no departture from Islam." Mir Shujaat Ali Khan, C. S. The writer of this contests the truth of the Rev. Mr. Sell's statement that the new departure among Mussulmans, the modern school of Musulman thought represented by the Hon. Mr. Sayd Ahmed and others, is not Islam, but a virtual renunciation of Mahomedism proper. He endeavours to find a parallel between this movement and the Reformation of Christianity. Then follow Literary Notices. Of Renan's Recollections of my Youth. The critic says:

Renan is, however, well pleased with himself and his work. He has had a pleasant journey through life and would be glad to repeat it. This age, whatever else it is to him, is the most amusing of ages. It is not to him a solemn matter that he has made it the *chief effort* of his life to revolutionise the world's conception of Christ. He has had no soul-struggles and he cares for none. He has lived virtuously indeed, but he laughs at virtue. The same individual, he says, should not offend both in morals and in thought; but his mind is apparently as heterodox in the one sphere as in the other. He says nothing of the consequences of the unbelief which his own works have produced. He scarcely indicates that the loss of public virtue would be a calamity to the world.

Extracts, science jottings etc. make up the remainder of this interesting number.

The Balbodh mewa. January. This Marathi paper for children enters on its twelfth year in a new form, doubled in size and having a new, illustrated cover. The January number is very attractively got up, and compares very favourably with the beautiful periodicals for children published in England and America. Several serials by Rev. Dr. Fairbank, Rev. R. A. Hume and others of the American Mission are promised. The rate is 12 annas a year. We are glad however that the old and smaller *Balbodh mewa*, so useful for Sunday schools and for distribution, is not to be given up, but will appear as before, and may be had at the rate of Rs. 3 for 12 copies.

"A Guide to Bombay Historical, Statistical, and Descriptive." By Jas. M. Maclean. *Bombay Gazette* Office. We have much pleasure in acknowledging a copy of the new edition of this well-known work. The present is the 9th edition. It has been carefully revised and brought up to date, and is embellished with handsome photographs of public buildings, some of which only exist on paper as yet. This is a very useful publication, highly valued by all who know it, giving the stranger the information that he desiderates and enlightening the oldest residents on many points. A copious Directory is included in the volume, and there are nice maps of India and of the island of Rombay.

Kutumbmitra (*The Family Friend.*) January. 24 pp. 8vo. This is the first number of the new monthly Magazine issued by the Bombay Tract and Book Society. It is printed at the Nirnaysagar Press, and makes a creditable appearance. The contents of this number are as follows: Preface. History of Garfield, 1st portion. Ishmael and Isaac. Christmas. History of the Bible. England at the beginning of the 18th century. Animals. The Life of Garfield will be found very interesting, and we trust that the Magazine will be heartily welcomed by those for whom it is designed. Subscription, Rs. 1½ a year.

"The Sanskrit Reader." (Sanscrit-Pathawali.) January, No. 1. To appear monthly. This publication is designed as an aid to students of Sanscrit. The explanations are given in English. The subscription is 12 annas a year. It is published at the Nirnaysagar Press.

Yogasadhana, (morally applied.) By Simeon Benjamin. The author of this book, originally a member of the Jewish community of Bombay, made a profession of Christianity in connection with the M. E. Church in Grant Road, and some of our readers may remember the account of his change of views given by himself and published in our columns a couple of years ago. After a while, not perhaps finding what he had expected to find in the church of Christ, he and his family withdrew, and we believe he is now in connection with the Prarthana Somaj, though we cannot speak positively on that point. The book we are noticing is an attempt to apply the Yoga doctrine to morals. We noticed last week Mr. Keshub Chunder Sen's attempt to glorify the doctrine of Yoga. The author of *Yogsadhan* says he heard the voice of Krishna saying unto him, "Become a Yogi," as Arjuna heard it on the battle-field. After some extracts from the Bhagwat-Gita and Kabir concerning the true Yogi, and some remarks upon the corruption and sensuality found in London, he proceeds to consider the eight different states of Yoga and to find equivalents for them in morals. Those who take an interest in the efforts made to accommodate orthodox Hinduism to the requirements of modern society, will value this book.

Report of the Christmas Letter Mission 1883. Notices from many lands of good done in connection with this Mission, are here presented.

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SATURDAY, JANUARY 5, 1884.

CREATION WEIGHED IN SCALES

Professor Huxley, speaking of a paper on "Instinct" by the late Mr. Darwin, published since his death, said he thought it a pity that in the paper there was not a clearer expression of what Mr. Darwin knew full well, that the world was not constructed upon any plan likely to produce agreeable feelings in the breast of the philanthropist. It was a very hard world, full of misery, and struggling, and destruction—a world in which it had been truly said the weakest went to the wall.

Professors Huxley and Darwin have been a good many years studying nature and their report is not favorable. Philanthropists such as these cannot contemplate with satisfaction the world in the midst of which man is placed. They can evidently conceive of something much better. To be something that a philanthropist could approve, the *cosmos* to which we belong needed to have been something very different from what it is. In fact, not to mince matters, it is a failure. To approve of it, one needs to be not a philanthropist. Satan perhaps is content with it, as it is. We are to bear in mind that Mr. Darwins's paper treats of the animal world, the inferior creation, not of man. If we speak of man's world, it cannot be denied that it is a hard world, full of misery and struggling and destruction, and that for the simple reason that man does not observe the laws of his Creator, but is to so large an extent swayed by his inclinations, by the impulses of his lower nature. These professors have been giving their special attentions to birds, beasts, fishes, insects, infusoria &c., creatures that have not turned aside from the true law of their being to their own caprice, and it is concerning this world that they report in the terms mentioned. Mr. Darwin's paper closes as follows:

"It may not be logical, but to my imagination it is far more satisfactory, to look at the young cuckoo ejecting its foster-brothers, ants making slaves, the larvæ of the Ichneumonidæ feeding within the live bodies of their prey, cats playing with mice, otters and cormorants with living fish, not as instincts specially given by the Creator, but as very small parts of one general law leading to the advancement of all organic bodies—multiply, vary, let the strongest live and the weakest die.

We see what organs of vision permit us to see. Men's visual organs differ. Certainly, *we* see things very differently from Mr. Darwin and Professor Huxley. We are constantly led to exclaim with David, How

full is the earth of thy goodness! We admit that among the inferior creation there are strong and weak, astute and obtuse, harmful and harmless, bold and timid. We admit also that we see every where signs of conflict. There is struggle for life; jeopardy, alarm, contests, victory and defeat. But we also observe that the weak are cared for, so that they m in ain their place just as successfully as the strongest. The hare tends no more to extinction than the lion does. The peril in which the weak are placed is the occasion of the highest and best development of their powers. The necessity which compels them to put forth all their powers, enables them to live a far higher life than they otherwise could. The Creator has given them appetites; he has created abundant supplies of food; but this food is not obtained by them without such exertion as developes their powers and adds greatly to their pleasure. If one animal is endowed with great strength, it does not follow that the weaker are at his mercy; they have their compensations in superior sagacity or superior powers of flight or in some other arrangement by which they are enabled successfully to carry on the conflict with the stronger. But are not the great majority of animals made to prey upon one another? Does not one live by the death of another? Our scientists may safely be challenged to devise a system more conducive to universal well-being. One of three systems must obtain. 1. All creatures that have life must have it forever. 2. Let them die but not by violence. 3. The present system. A little reflection with show that the latter is infinilely more expressive of benevolence. We are not speaking of moral and intellectual beings. If there were no death for animals, or if their were no death by violence, there would be no peril, nothing to shun, no stimulus to exertion, no activity, no development, and there would be no pleasure in life. Life, under such circumstances, would be no boon at all. The peace thus purchased would be the peace of stagnation, loathsome beyond degree. We make our scientists a present of their dream-world. We rejoice to be in a very different one. If we look only at the fly caught by the spider, we see a haughty oppressor stinging to death a little innocent; but if we extend our observations to the entire fly-life, we see that flies are on the whole much happier because of the spiders. As we sit and write we pause and listen, and we hear hosannahs ascending from birds and insects, and the creatures whose voices we have not ears to hear send up unceasingly to heaven a mighty volume of praise.

At the meeting of the Linnaean Society where Mr. Darwin's paper was read, Mr. Wallace also spoke:

Mr. Wallace said it was evident the paper remained untouched by Mr. Darwin since a period prior to the issue of "The Origin of Species," probably thirty years ago. Since that time a considerable amount of knowledge had been obtained, and there was much modification of opinion with regard to certain phases of instinct. Personally, taking all facts into consideration, there was really no room left for what was called "instinct" in the so-called migration of birds.

If there is no such thing as instinct then the birds and other creatures called by us inferior, are really immeasurably superior to us. Each particular cell in the hive shows a knowledge of mathematics which man with years of study does not reach, and the greatest navigators among men are amazingly stupid in comparison with the birds that migrate from England to Africa and return to their identical tree-homes, year by year.

APOCALYPTIC SKETCHES. LXVIII.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

We are perhaps not yet in a position to grasp fully the meaning of what is here predicted. With regard to predictions it is observable that the time of their interpretation is not far removed from that of their fulfilment. We need to reach a certain experience in order to understand the experience that is to follow it. At the beginning only a vague and dim apprehension of the meaning is obtained, for the reason that we have not made acquaintance with the things that are intermediate between us and the event predicted. The student, by the nature of the case, is compelled to interpret them in conformity with the truth by which his mind is affected, though that truth may fall far short of the one embodied in prophecy. Under the Mosaic dispensation the servants of God found themeelves in presence of many prophecies concerning the Messianic kingdom, which they could only conceive or understand in conformity with the characteristics of that dispensation, and therefore the prophecies were couched in the language of that dispensation. Under this dispensation, we are in a better position to grasp the meaning of those prophecies that remain to be fulfilled: but while we see with a measure of clearness the next things, we do not see so clearly those that are beyond.

The binding and loosing of Satan spoken of in this chapter, relate to the nations. It is Satan's power exerted in the governments of this world. One way in which this power has been exerted is in the persecution of Christ's true followers by the arm of the State. No sooner had the primitive disciples begun to preach the Gospel, no sooner (at all events) had the nature of the Gospel's demands begun to be understood by those in authority, than the power of the State was brought to bear for their resistance. A religion that required men to renounce their ancestral faiths and forsake the temples, and yield themselves absolutely to the service of Jesus the Christ was a religion full of menace to the state. No man could be a true patriot or a loya, subject of the empire, who undertook to follow Christ fully. This was the view taken by the provincial rulers and this was the view taken by the Emperor. So persecuting decrees went forth; all who professed faith in Christ were dragged before the statue of the Emperor and compelled to burn incense to the image in token of their renunciation of Christ. When a so-called Christian power took the place of the pagan Emperor, Christianity had become corrupt, and the power of the State-Church was employed in hindering men from embracing those forms of truth which were discountenanced. Men were not allowed to become simply the disciples of Christ, to be swayed absolutely by his instructions; they must obey first and foremost the Church-state. Refusing to do this, they were persecuted and thwarted to the uttermost. The nations were made to believe that the civil power attained the ends of justice best by using the church, and that the church obtained the end she had in view by using the secular arm to enforce her decrees. When reformation came, the nations became aware that they had been sadly misled; but many of them clung to the error that an alliance with the State was not a wrong thing, except so far as the church was wrong, and disabilities were still laid on those whose consciences forbad their conforming to the State's decrees. Christ is the head of every man. For the welfare and highest development of his church he has appointed various kinds of ministry, (Eph. iv. 11,12) but he has not ordained that the church and her various ministers should be swayed by the civil power, or undertake to sway it.

The peril that is to menace the church at the expiration of the 1000 years, is perhaps some subtle form of error with regard to the relations of the church and the state; so subtle that even the saints are in danger of being carried away with it; and the peril is as though an innumerable multitude in outlying regions came in battle array against the Church of God, the beloved city.

There is mention made of Gog and Magog is Ezekiel xxxviii where there is an account of an immense host coming in the latter days from the remote regions of the north to attack the reinstated people of God. "Gog, the land of Magog, the chief prince (more literally, prince of Rosh) of Meshech and Tubal.' Rosh, Meshech and Tubal are thought to indicate Russia, Moscow and Tobolsk. These names are found in the genealogical table of the descendants of Noah, Genesis x, among the primeval archives of the human family. These were the founders of the nations, through whom the human family became divided into nations. This was brought about by ambition and self-will and an unhallowed rivalry, and the result through four thousand years may be traced in the bloody records of history. Perhaps the great movement of the nations referred to in the 20th ch. of Revelation, has reference to the efforts of God's people to do away with nationalities by unification in one family of God, with no separate and divisive interests. The confounding of tongues at Babel will doubtless be done away in Christ. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Marvellously has God wrought for the liberation of the nations from the idea that religion is under the special care of the government; but we have not to look far to find immense populations whose Governments are employing their mighty power in hindering religious enquiry, or the recognition of any thing as truth which is not taught by the State-Church. Russia, for instance with her 75 millions.

STRAY COMMENTS. VII.

Matthew 1. 1. The book of the generation of Jesus Christ. As we can, in the twinkling of an eye, glance from the top of this genealo-

gical table to the bottom, taking in all the successive generations, so could God even in the days of Adam send his glance down through all the intermediate ancestors of Christ to Christ himself. His glance at every time took in the entire history of each of these ancestors. From the foundation of the world to the day of Christ, God always had some one in the world to remind him of the Holy One that was to come, some link in the vast chain from Adam to Christ. How insignificant would the whole chain be, without this terminus. The chain of the old world, by which it was plucked away from Satan's empire, terminates in the one hand of Christ, and from the other proceeds a vaster chain embracing the successive generations of the New Testament saints even down to that which shall overspread the whole world. They are the children whom God has given him. He shall see of his seed.—We are his offspring. I am the son of Jesus Christ, the son of David, the son of Abraham. Look along this genealogical chain in Matthew. How much iniquity, how many horrible crimes have left their mementos upon it. What a string of corrupt and abominable souls. Yet it was by far the best series the world could furnish. Out of the depravity of man it was impossible to rear a purer bridge to span those 4000 years. How much did Christ take upon him, when he took upon him the seed of Abraham. —Each link in this chain was successively the hope of the world; each individual might have said "I bear up the pillars of the earth." "And Esrom beg at Aram." Look at those obscure persons in Egyptian slavery, degraded, ignorant, sinful, forgotten. Yet God saw them to be links in the chain of a world's redemption. If it had not been for them, the world would have been irrevocably swept away to perdition.

18. Growth is merely a succession of creations, each greater than the foregoing, while harmonizing with it.

Matt. 2nd. The story of the Wise Men is useful as showing that God will meet any sincere desire for the truth, and satisfy it, no matter what the intervening obstacles may be. The case of the Ninevites, that of Naaman and that of the Magi, were for the purpose of humbling the Jews. The word the Jews had despised, was effectual for the conversion of a great heathen metropolis; the king of Israel and his court knew not though Naaman knew that there was a prophet in Israel; and Herod and his court were ignorant, though the Magi were not, that Christ was born. And in the coming day, the Heathen of the Orient will see the glory of God before many of the people of God dream of looking for it. The ignorance of the Jews must have much tried the faith of those oriental pilgrims. The poverty and meanness of Christ's environment, also; but doubtless they had had a deep insight into the prophecies. The star and prophecies corroborated one another too.

2. "Born king of the Jews." Christ was born a 'king.' While yet in the manger, he made Herod tremble on his throne. Foreign lands did him homage. His waiting ones saw him and were ready to depart. Hosts of angels telegraphed his coming; and the stars of heaven came down to give glory to the Sun of righteousness.

16. This may mean, "those who had entered on their second year and all under." Parents might endeavor to represent their children as older; not to be circumvented, Herod would make sure of his end by a high limit. It is likely that Jesus Christ was 6 months old when he left Bethlehem for Egypt. Herod may have waited and hesitated sometime after the departure of the magi. The gold received from the magi was doubtless useful for the journey into Egypt.

Matt. 23. "He shall be called a Nazarene." This was a word of great reproach among the Jews of *Judea*, in the days of Christ. A great many prophecies were fulfilled in this one word, which was doubtless in the mouth of the Pharisees, constantly, during the ministry of Christ. See John 1. 46.

John 14. 9. "He that hath seen me, hath seen the Father." Jesus knew that all the love manifested by him was the love of God. All his wisdom was the wisdom of God. All his condescension the condescension of God. And he was impatient that his disciples might cease to see him and see God in him. He wanted them to perceive God's love, wisdom, power, holiness, condescension, and not any perfections of his own humanity. How much more should one such as I, be unwilling to have men see me and my perfections,—that is, ascribe to me what is of God alone.

Matt. 3. 15. "Thus it becometh us to fulfil all righteousness."—What an honor Jesus put upon the church. He consented to receive his consecration from her. He knew that he was to be set apart by the anointing of God, by the descent of the Spirit; but he saw fit that it should also be done by the agency of the church. It was when he thus humbled himself at the door of the Christian church, that there came a voice from heaven, "This is my Son."—When there is most of humility, there is most of deity. (March 28, 1850.)

But the church at whose door Christ knocked was not the reputed church of that day.

AN HOUR WITH "OUR EXCHANGES."

C. P. HARD.

As *the Christian Advocates*, with prefixes, are numerous, we will give in each reference only the first name, the word "Advocate" being understood, except in the case of the mother of all, at New York, (the giantess, and having a circulation of nearly sixty thousand weekly) whom we will always mention in full.

The Christian Advocate: An editorial speaks of *the dedication Nov. 18th, of the* Madison Avenue Methodist Episcopal Church in New York. 375,000 rupees had previously been given within a short time: and on this occasion 286,000 rupees, in cash and cards, were laid quietly upon the plates, starting the enterprise free of debt.——"The Presbyterian Hospital celebrated its 15th anniversary Nov. 19. Last year, 1, 223 patients were treated, of whom, 608, or only four less than one half were *Roman* Catholics"—Herein is love.—This paper publishes its prospectus for 1884, with pledged series of essays from thirty leading writers, reports of General Conference to meet in Philadelphia in May, of the Centennial of the organisation of the M. E. Church, to be celebrated in Baltimore next December, with departments for law, health, news, markets, memoirs, young folks, science and art, the Christian world, missions, Sunday School, the religious life, personals, the home literature condensations and quotations, answers to inquiries, contributed articles, *the series of letters to young men by the editor*, (the Rev. J. M. Buckley, D. D.) and the brilliant and varied editorial *melange*: such an offer, for five rupees subscription, as should make one thousand people leap from their seats to send their names to the undersigned (an unpaid hand.)

Baltimore: In Dr. Talmage's lecture Nov. 20th, by many quotations and forcible illustrations, the champion blasphemer (Ingersoll) was proved to have deliberately misrepresented the facts as to the positions taken by the Bible in many things. Therefore both on these points and on all others, he makes the jury (his auditory) say, "Overboard with his testimony—all of it!"

Northern: Dr. D. W. C. Huntington, our old Presiding Elder, a man suggested for the bishopric on. The Tobacco Scourge.

What one of you can give a good reason for using it? (2) It injures the health. Germany alarmed at the number of her sallow and stupid young men, has forbidden the use of tobacco to boys under fourteen years of age. (3) It involves a waste which cannot be well afforded. (4) There is an inconvenience in tobacco using which should deter sensible men from it. (5) There is great selfishness in tobacco using, e.g. to puff tobacco smoke into the faces of those who do not use it; to saturate your clothes with the odor which is to fill a car. If you work with a pipe in your mouth, prevail upon your wife to do the same. Young men who smoke and are looking about for wives ought to insist upon finding a woman who is sufficiently accomplished to know how to handle a cigarette and to amuse her nose with liberal pinches of titillating dust. If tobacco is good, you are certainly selfish if you do not do your best to get your whole family into its use. (6) Tobacco using leads to other forms of intemperance. (7) Tobacco using is not consistent with the profession of Christ's religion. Tobacco keeps hundreds of young men from repentance. Every minister of Christ should be clean from this abomination and should use his ministry to discourage it in others. Teachers should instruct children of the evil nature and tendencies of this habit. Physicians should teach their patients what they know to be true concerning it and should practice it as well. God hasten the time when the tobacco scourge will be wiped wholly away from His church. This essay has been requested for tract distribution for the million. Dr. Huntington is the author of the famous "Oh think of a home over there," and is trying to get the home over here to be like that "over there."

North-western: 80,000 miles of the American railways have just adopted the new time standards, which went into effect at noon of Nov. 18. "The U. S. A. and Canada are divided into five departments, Intercolonial, Eastern, Central, Mountain, Pacific, at meridians 60, 75, 90, 105, 120; one hour apart (15 degrees). The Standards of time on each of these meridians will govern the departure and arrival of trains within the territory lying about 7½ degrees east and west of said meridian." Hereafter a traveler can move the hands of his watch one hour with each fifteen degrees of longitude crossed, and be in harmony with the new road reached.

Michigan. "Harsh words have killed more than one man and have caused thousands to suffer. The man who inflicts needless pain upon a brother simply because he has opportunity to do so, is a wretch."

Philadelphia: Dr. Howard Crosby is quoted as saying, "Every one should give, whether rich or poor. The cent of the straightened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

Christian Standard: Rev. J. S. Inskip has become able to go to his editorial rooms. The Philadelphia Preachers' meeting (representing 105 M. E. Churches in that city) said in sympathetic resolutions, "Honored and beloved brother, your brethren cherish for you undying love, and thank God for his gift to the Church of one who has led his people into a higher life and multitudes of souls to Jesus."

Recorder:

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out bravely, truly,
Ere the darkness veil the land,
Should a brother workman, dear,
Falter for a word of cheer?"

Living Epistle. "Let us who live in this last and most glorious era, see that we walk in the light as our Father is in the light; *that we cultivate tender fellowship one with another*" (the italics are ours); "and by an unwavering faith ever appropriate the blood of Christ to cleanse us from all sin."

Missionary Review, for Nov.-Dec.: "The South African Wesleyan Methodist Conference, recently organised, has jurisdiction over its

own Missionaries and Missions, with as entire control as that which is exercised by conferences in Christendom over their churches and ministers."

Manual M. E. Ch.: "Another poor sick man" (in New Orleans) "to whom I gave a tract, said, "When I came to this place I was a very wicked man, but since my sickness I have felt the need of salvatian for my soul, but I did not know how to get it. I thought I must do some very hard thing first but when I read this blessed little tract I found that all the hard things had been done by Christ, and I had only to believe on him, and now I would not take any price for this little tract for it has brought me into light and peace."

Guide: "Rev. Dr. Steele preached a remarkable sermon, on a late Monday in New York. The subject was, The Holy Ghost the Conservator of Christian Orthodoxy. He showed by the teaching of the Holy Scripture, and by facts drawn from Christian history, that deep spirituality is essential to the preservation of souud doctrine.

S. S. Journal: "Speak to the children but be careful *what* you speak. Children detect all attempts to "patronise" them and they resent it. Children don't like to be made butts of ridicule. They see through and detect all flippancy. They know when you "fool with" them, as they call it. Good cheer, hearty fun, a reasonable amount of raillery, they appreciate. But remember that serious words are not unacceptable to the liveliest children. They heed and treasure up for years plain, kind, earnest counsels and appeals."

S. S. Advocate: Moody says that there is one place where there is no boasting. That place is heaven. There will be no self-made men in heaven.

S. S. Classmate: Wine has drowned more than the sea."

War Cry: "God is not a taskmaster or Pharaoh to me."

Watchman: Spiritual progress includes spiritual dynamics."

Makhran i Musihi: Presbiteri i Lahore o Presbiteri i Lodhiana; hál in das Kalisiyàon men 338 shuraká hain, yani san 1881 kí banisbat 67 ziyáda, aur agar un sabhon ko jo Ashá i Rabhání men shámil rahin hain, mila lewen, to kull Masáhì jamàat men 762 shakhs hain.

Kaukab i Hind: Shahr i Kalcutta aur Bambaï ki darmiyān men har wakt is bāt ka jhagrá hai ki àyá kis shahr men àbádi ziyāda hai. Imsàl kì ism-ñawísì ke mutábiq Kalkutta ke 7,90,000 báshinde aur Bambáe ke 7,73,000 hain. Magar is hisàb men yih bat hai ki Howrah shahr i Kalkatta men shamil hai. Pas us ko chhorkar shahr i Bombai meñ 7,000 admì ziyàda haiñ."

The English Illustrated Magazine, No. 1 Oct.; We know, for instance, at what a sacrifice of all that makes for beauty Carlyle chose to assert his indisputable strength. At every turn in his writing we meet with the signs of an ill-concealed impatience with poetry, and an avowed contempt for art; and yet even with him it already becomes plain to us that he lives and will live, not for the opinions he tyrannously sought to impose upon his generation, but for the imaginative and picturesque force he was able to command for their utterance."

Zion's Herald: "The Presiding Bishop." (Bishop E. G. Andrews, at the Genesee Conference) is a handsome man, as all bishops should be. "(The correspondent is a woman.) "He is an excellent, forcible preacher. He is not so much in heaven as bishop Foster, nor so much among the "stars" as bishop Warren; he is down here where we want him. And is it not well that there is a great variety of gifts, temperaments and modes of sermonizing among our superintendents? Genesee has no "star" preachers. What does the fertile plain want of mountains?"

The Heathen Woman's Friend: This monthly, illustrated organ of the W. F. M. S., has nearly 20,000 subscribers. Its profits will assist the paper for the women of India which the W. F. M. S. has resolved to publish, our illustrated Zenana periodical, toward the endowment of which a woman has offered to give 12,500 of the 62,500 rupees desired as a foundation for the new departure. Mrs. Dr. G. M. Reid has given a bell, weighing 632 pounds, to the native M. E Church, of Cawnpore: the inscription is, Come unto me all ye that labor and are heavy laden and I will give you rest.—The Woman's foreign Missionary Society (M. E. Ch.) will in 1884 distribute 300,000 repees among its missions in China, Mexico, Japan, South America, Bulgaria, and Italy, and India; this country, receiving 135,788, rupees.

The Gospel in all Lands: "B. H. Badley notes the following as the three greatest barriers to Protestants missions in India (1) Caste, (2) The doctrine of fate. (3) The spritual apathy which the people have inherited." Temperance Hall, Lower Colaba.

Bombay 31 Dec. 1883.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Wadut Water Question.

To the Editor of the "Bombay Guardian."

My Dear Guardian,—The agitation about the Water Question at Wadut in the Satara District has been renewed in the native papers and as *many* false statements have been made I think it necessary that the facts in the case should be stated. Absénce from Satara and the Bombay Presidency has prevented an earlier reply to some of the false charges that have been brought upon me, and upon the Christians living at Wadut. It is impossible now to refer to all that has been said, but as a sample of the articles that have been written, both in English and Marathi, I here quote one that first appeared in the *Amrita Bazar Patrika*, and was afterwards copied into the *Deccan Herald*. It is as follows:—

Is this an Anomaly, or is it a Race Distinction?

A tale of magisterial vagary of the outrageous kind, comes to us from Satara. Wodrath is the name of a village lying in that district. Its inhabitants are mostly Brahmans, who have a separate bathing ghat of their own, (1) constructed by one of their members at his own cost. (2) Here Brahmans alone have access, and people belonging to other castes are not allowed to enter. (3.) Now it so happened that Mr. Bruce, a Christian missionary, got hold of a number of Mahars inhabiting the village and succeeded in converting them to Christianity. (4.) The result was that these Mahars, whose very touch would contaminate a Brahman, thought themselves as a race of superior beings, and took every opportunity of offending the Brahmans. And they were always supported in their insolence by the missionary gentleman. (5.) Some time ago at a market place a very learned and respectable Brahman asked a Mahar convert not to touch him. Thereupon the Mahar lodged a complaint against him before a native Magistrate, for intentional insult to his feelings. In the opinion of the Magistrate no offence was committed by the Brahman and the charge was dismissed. Not satisfied with his decision the Mahar appealed to a European Magistrate who was also of the same opinion and confirmed the proceedings of the lower courts, Mr. Bruce, the missionary, now came to the rescue of the Mahar convert. (6.) He saw Mr. Lee Warner who had been then acting as Magistrate of Satara, and persuaded him to believe that the Brahman had really committed an offence. The result was that the Brahman was hauled up, convicted, and sentenced to some weeks' (7) rigorous imprisonment, in spite of the fact that the case was dismissed by two other Magistrates, one of whom was a European (8.) The effect of this unjust decision was that the Mahar converts became unbearably insolent, and they demanded of the Brahmans to allow them to enter the bathing ghat. (9. The Brahmans protested against this outrageous demand of the Mahars who at once lodged a complaint before Mr. Cooke, a first class Magistrate, charging certain Brahmans and the agent of the ghat with threatening them with their lives &c. Mr. Cooke at first dismissed the complaint, and directed the converts not to go to the ghat. Upon this Mr. Bruce called upon the Magistrate, and the result was that orders were immediately sent to the Brahmans not to interfere with the Mahar converts, but allow them to frequent the ghat. Shortly after Mr. Cooke himself visited the village and is alleged to have told the Brahmans that the Mahar Christians were far superior to them. The Brahmans appealed to Mr. Pratt, and we are surprised to learn that he has confirmed the decision of his subordinate. 10 The Brahmans have now in a body appealed to the Government of Bombay, and we hope His Excellency will do justice to them, for, if what they state be true a gross outrage has been committed upon them. In the meantime the owner of the ghat should post a notice prohibiting the Mahars from entering the ghat; if they do not mind the prohibition, prosecute them for trespass.

(1.) The ghat referred to is one of four or five ghats on the Banks of the Krishna river. It is the one farthest down the river and is frequented by Mussulmen, and the various castes of Hindus. It is situated at the end of the street leading directly from the houses of the Christians to the river. The Brahmans were just as much opposed to the Christians going through this public street, as they were to their taking water from the ghat, lest they should he defiled by the "shadow" of the Christians falling upon them. At first the contention was quite as much to prevent the Christians going through that street as it was to prevent their taking water, but latterly this question has dropped out of sight. (2.) The ghat has long been used as a public place. I know not who built it but the claim that it is *private property* can only be substantiated by an appeal to the civil court. (3.) As intimated above the ghat is *frequented* by the various castes living in the vicinity. The statement that "Brahmans alone have access," to the place is utterly false. (4.) Unfortunately this statement is not true. I am sorry to say that no Mahars living in that village have yet become Christians. The Christians living there are my helpers, a preacher and a teacher, *with their families*. The men are *both* educated men, being graduates of the Normal School of the C. V. E. Society at Ahmednagar. (5.) So far from supporting the Christians in any "insolence," I have constantly and uniformly counseled forbearance and patience in all these difficulties. I have reason to believe that my helpers have manifested a spirit of forbearnce which is very commendable. I could give instances to prove this if the limits of this letter would allow. It is certain that their course has commended itself to a large proportion of the inhabitants of Wadut, including some of the Brahmans themselves, and it is only a comparatively small clique of Brahmans, from whom we have experienced so much opposition. I believe that a large majority of the villagers are either indifferent in regard to the question in dispute, or are positively friendly to the Christians. (6.) This whole paragraph evidently refers to another case, which occurred in the city of Wai nearly two years ago. What is here discribed as "a very learned and respectable Brahman asking a Mahar convert not to touch him," was in fact, the raising of a mob to drive the Christians from the vegetable bazar. This was done, not once only, but many times, and there was a persistent and most determined effort to prevent the Christians from going into the vegetable bazar to purchase their supplies. Both my predecessor, Rev. Mr. Wells, and myself, counseled forbearance and endurance until forbearance ceased to be a virtue, and we were compelled to seek the protection which was our right by the laws of the land. (7.) The sentence was for fifteen days. The Magistrate expressly stated that as the principal defendant was a religious mendicant the only way that he could be punished was by an imprisonment. If he gave him a fine, others

would pay it, and it would not be any punishment to the man himself. Hence the imprisonment of fifteen days. Two others of the defendants were given small fines. (8.) The one and only complaint that was made in this Wai case, was made directly to the Magistrate in charge of the district. The case had not been "dismissed by two other magistrates, one of whom was a European." (9.) The two cases have no connection with each other. The special difficulties in regard to the water question at Wadut commenced early in January 1883. Previous to that time, *for more than a year, the Christians had obtained their water at that same ghat without molestation.* This is capable of positive proof. If the statements of the Brahmans are true it is strange that this could have gone on quietly for more than a year without opposition. (10.) Both Mr. Cooke and Mr. Pratt gave special attention to the question whether or not the various castes of Hindus and Mussulmen obtained their water from that ghat, and both were satisfied that that was the case. Hence it was decided that, as it was a public ghat the Christians had the some right to go there as others.

I have noticed only a few of the points contained in the above article, Other points might have been noticed, if time and space had permitted. But I think enough has been said to show that while there is some basis of truth yet the impression conveyed by the whole article is entirely false. I may add that our Christians have been only to the *lower end* of the ghat in question. Below this there in no suitable place for them to get their water. There is an open place *above* this ghat and the Christians once offered to go to this open place on the banks of the river, but the people preferred *that they* should go to the ghat itself. I think this shows that they have acted in as conciliatory a manner as possible. From beginning to end of these troubles they have asked for nothing that was not rightfully theirs as subjects of the Queen-Empress. In no case has any special privilege been sought simply on the ground that they were Christians. As members of the community at Wadut, *they* have only exercised their *common rights*, as every other member of that community may do. I trust, therefore, that those papers which have given currency to the false statements contained in the article under review, will now, in the interests of the truth and of common honesty, lose no time in correcting the impressions which they have made.

HENRY J. BRUCE.

Bombay Jan. 2, 1884.

P. S. As I send this letter to you a list has been placed in my hands containing the names of no less than fifteen different papers which have, either in English or the vernaculars, given a more or less distorted and untruthful account of the water question at Wadut.

DIVORCE.

SIR,—Your correspondent Serus Servorum Dei appears to me to have confounded things that differ in assuming that the words of our Lord "and whoso marrieth her which is put away doth commit adultery," read with His previous words as given in Matthew 19 vs. 9 make it clear "that the remarriage of either party during the life-time of the other is adultery before God." Surely the second part of our Lord's words above quoted can not rightly be held to apply to the man who after divorcing his wife for adultery, marries another woman, for His reference is to a third person, that is to say, to the man who marries "her which is put away." Of course in the case of the put-away woman having been divorced for any cause other than unfaithfulness, her husband's remarriage with another woman *would* constitute adultery, because the marriage tie between him and his wife not being really dissolved, his so-called second wife could necessarily be his mistress only, during the life of the real wife. Whether a man or woman is justified in marrying a put-away adulteress or adulterer is quite a different question from whether an innocent husband or wife after divorcing his or her partner for adultery, may marry again during the life of the divorcee, for in the former case, the principle involved in the reasoning of the apostle in 1st Cor. chap. 7 vs. 15 and 16 would seem to be applicable. The main question on which the divorce controversy turns is whether before God the sin of fornication committed by a husband or wife dissolves their union, and had the position taken up by your correspondent been based on the argument of the marriage tie being indissoluble because typical of the union between Christ and His church—a union not to be destroyed by unfaithfulness on the part of the latter, it would in my judgment have been more tenable, for *if* earthly unions are *not* dissolved before God by the fact of either contracting party being guilty of unfaithfulness, it follows that neither of them can remarry during the lifetime of the other, without committing the sin of adultery.

Yours faithfully,
Not a RITUALIST.

Surat, January 2nd 1884.

DEAR SIR,—Respecting your remark at the foot-note of the letter Divorce,—the Scripture quoted by you in support thereof has been prayerfully studied, and the conclusion arrived at is, that not only does the passage under reference strengthen my premise of the question, but, that verses 10, 11, 27, and 39 of that chapter very intelligibly demonstrate the position assumed in that letter.

It further becomes evident, from Romans vii. 1—3, that the enactment by Moses of the law of Divorce, supported by our blessed Lord, could have been framed with no other object than that of granting relief to the injured party in the dissolution *pro nunc* of the *nuptial vows, without* in the slightest degree sanctioning the mischievous interpretation which the secular arm, aided by that of the church, has placed upon it.

The specious reasoning advanced by supporters of the *present grievously iniquitous law of divorce* has no stronger argument for its support than the sordid appeal to the senses. If, they say, the innocent member to the marriage contract be prohibited entering into a second matrimonial alliance during the life time of the other, the sequence will prove more disastrous than is sought to be averted by such prohibition, or, —in undisguised language, the act of remarrying, when both the partners to the original union are living, is necessary because it is of greater respectability than concubinage, and hence meets with God's approval and blessing!? "*Exitus acta probat.*"!

Now, we will fairly and squarely consider some of the effects of this sophistry on those thus unhappily circumstanced. Imagine, A. B bachelor, and C. D. spinster to be lawfully married, and in due time to have a son and a daughter born to them. After the birth of their second child, A. B. is discovered by C. D, to have committed adultery with E. F.: C. D., failing to obtain of A. B. restitution of conjugal rights, sues for a writ of divorce, and, on A. B's. adultery with E F. being fully substantiated, is granted the relief sued for, the two children being directed by the Court to be handed over to the guardianship of C. D. In process of time A. B. marries E. F., and C. D. married G. H.; sons and daughters are the fruits of these unions, what then would be the relationship of the issue of the first wedding to that of the second on both sides? could these marry one another? and what would be their status before the Law on the question of inheritance? Further, could A. B. E. F. and C. D. G. H. at this unhappy juncture be converted and born again of the Spirit without disruption of their respective newly formed ties, and the re-union of A. B. with C. D.? and, in the event of this disruption and re-union transpiring, what would be the position of E. F. G. H. with their children in the social, religious, and legal circles? and what their relationship to A. B. and C. D. respectively? The foregoing is no fanciful sketch of either improbabilities or impossibilities, but such as I feel confident is a practical reality arising from the "*Litem lite resolvere*" policy of carnal minded man.

Admittedly the state of the innocent will appear severe, and doubtlessly be cause for great anguish, but that is all we can allow, which it is a blessing to endure; whereas resorts to unscriptural reliefs must prove great barriers to entry into heaven as they are infractions of God's wise and holy legislation.

"*Servus Servorum Dei.*"

NOTICES.

Received for House of Hope, Rs. 3 from a Friend.

Received for Gospel Hall, Picket Road, from Mrs. F. Rs. 5.

UNITED AND UNIVERSAL PRAYER.

BOMBAY, JANUARY 6—13, 1884.

Programme of Meetings.

Day.	Hours	Subjects.
Monday	7-30 a.m.—Dean Lane Hall	Praise.
do	8 p.m.—Girgaum Mission Church	do
Tuesday	7-30 a.m.—Baptist Church	Confession.
do	8 p.m.—St. Andrew's Church	do
Wednesday.	7-30 a.m.—Dean Lane Hall	Families.
do	8 p.m.—Grant Road Church	do
Thursday	7-30 a.m.—Baptist Church	The Church.
do	8 p.m.—Free Church	do
Friday	7-30 a.m.-Grant Road Ch.	The Nations
do	8 p.m.—Y. M. C. A. Rooms Apollo Bunder	do
Saturday	7 30 a m.-Grant Road Ch.	Missions.
do	8 p.m.—Baptist Church	do

BOMBAY TEMPERANCE LEAGUE.

A social meeting in connection with the League will (D. V.) be held on Monday the (14th inst.) in the Y. M. C. A. rooms, Apollo Bunder. There will be addresses, and Music by a good choir. Admission 8 as. Soldiers & Sailors 4 as. Tea on the table at 7-45 P. M.

TO SUNDAY SCHOOL SUPERINTENDENTS.

The following aids (in Marathi) to Sunday School teaching will soon be ready. Please send orders to Mr. Gordon, Tract and Book Society, Bombay.

(1) Scheme of lessons (International) Home arrangement.
(2) Scheme of lessons (do)—3 mos. behind
(3) Lesson Book for six months, containing the golden text, selected portion of scripture and an appropriate hymn. Price 1 anna.
(4) Golden texts with ornamental border on coloured paper (12 colours) 1 an. for 50
(5) Sunday School reward tickets, in large and beautiful variety.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

M. E. Church Services. Bombay.
Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

Saturday, December 29.

—The recent Florida enactment forbidding licenses for the sale of intoxicating liquors, except upon a petition of a majority of the voters of the election district, has been considered by the Supreme Court, and the constitutionality of the act affirmed. The people in any election district hence can declare absolute prohibition if they choose.

—*N. Y. Evangelist*: That the South is rapidly developing as a manufacturing as well as a producing country is evidenced by the following items: Mississippi has $7,000,000 invested in manufacturing industries, a gain of 100 per cent. in five years, and Alabama has $5,000,000 in the iron production. The late South Carolina Legislature chartered nine new cotton factories, with an aggregate capital of $1,725,000. and in three years 272,230 spindles have been added to the manufacturing capacity of the Carolines, Alabama, and Georgia.

—*Madras Mail*: A tour in the North Arcot and Salem districts for the discovery and preservation of ancient Sanskrit manuscripts was lately undertaken by the acting Sanskrit Professor of the Presidency College. The acting Curator and the pandits employed for the purpose visited 22 places, catalogued about 6,800 manuscripts, purchased 61 manuscripts during their circuit and 34 manuscripts after their return to Madras, and had 10 rare and important manuscripts copied. A catalogue is being prepared in an octavo volume, and when printed it will occupy nearly 700 pages. The acting Curator is also preparing another work called "special notices of rare manuscripts," in which in nearly 350 instances the name and history of the author, the subject-matter of the book, and the date of its composition will be given. The total expenditure incurred in connection with the tour aggregates Rs. 914.

—*Times of India*: Calcutta: The Assam Railway Company completed on Monday the branch of their line from Dooncloomma to the Makum Coal-fields. It is expected that the coal will now soon be put in the market.

Monday, December 31.

—On Saturday evening, a Native soldier of the 10th Regt. murdered his wife and afterwards committed suicide.

—The papers announce that the Bicaneer Thakore has surrendered to Colonel Bradford. His citadel and residence were subsequently blown up by General Gillespie.

—*Stateman*: Mr. James Frederick William Harvey, employed for many years in the office of the Administrator-General, was found lying dead in his bed on Christmas morning. He died of apoplexy.

—*Times of India*: The first account of the storming of the citadel of Sontay set down the French loss at six officers and sixty-nine men. In the severe fighting which occurred two days previously in the attack on the outworks of the fort, the loss was stated to be nineteen officers and two hundred men. It is now admitted that the French lost in all thirty-six officers and a thousand men.

—*Bombay Gazette*: Ahmednugger: Here are the facts with regard to the death of His Highness the Maharajah of Kolhapur. On Christmas morning early, one of the native servants came and woke up Private Green, His Highness's custodian, who was sleeping just outside the Rajah's bed-room, and told him that the Rajah had been seized with one of his fits. Green went in, and the Rajah, getting incensed, threw a boot at him, and also rushed on him to attack him. Green was then obliged to catch the Rajah round the waist and arms, and a scuffle ensued, Green trying to force the Rajah down in a chair till he got calm and quiet, and the Rajah trying to prevent this. That was seen and deposed to by two native servants. In the scuffle the chair got upset, and the unfortunate Rajah fell on to a box. He was then held and soothed till calm, and then taken to the bath. He appeared all right, and came out of the bath and sat on a box. Immediately his head was seen to droop. Green sent off at once for Mr. Birch, the tutor and guardian, who lived in the house, and lifted the Rajah on to his bed Mr. Birch came, and also Mr. Cox, who was with Mr. Birch for the Christmas holidays Mr. Cox was a former tutor and guardian of the Rajah, Mr. Birch then sent off the Rajah's gharry (which was waiting to take him out for his usual morning drive) for the Civil Surgeon, who lived about a mile away, and tried to force some whisky-and-water down the Rajah's throat. But it was too late. The Rajah died in a few minutes in their arms.

—Same: Having served Government faithfully and with great distinction for a period of more than fifty-two years, Khan Bahadoor Meer Akbar Ali, the chief of the Bombay detective police force, retires from to-morrow on the pension to which he is entitled. He entered the service of Government at the age of twenty-three, and has now reached the advanced age of seventy-five.

—*Service for the King*: We have now at our Mildmay Training Home candidates for Zenana Missionary Work, both under the Indian F. N. S. Society, and the Church of England Zenana Missionary Society. This fact made the two most interesting gatherings of these two Societes, which have lately taken place at the Conference Hall, the more interesting. The first was a meeting for the dismissal of lady missionaries for India, the second a meeting to make known the work in this neighbourhood. Both Societies are envidently conducted with largeness of heart and earnestness of purpose.

Tuesday, January 1.

—A Hindu woman was taken yesterday to the Hospital in a dying state, having received 23 wounds from a drunken husband.

—*Madras Mail*: A detachment of fifty Salvationists, with colours, under the command of Captain Paynter, bombarded the Park yesterday afternoon from the river side, but were repulsed by a crowd of natives and had to retire. They had embarked in a large passenger boat at the Elephant Gate bridge and sailed up the river, keeping near the shore on the dark side and succeeded by their war songs in attracting the attention of people in the park, a crowd of whom—chiefly natives—collected on the river side. There upon Captain Paynter, Mr. P. B. Gordon and others in the boat commenced their bombardment by preaching. The natives retaliated by a shower of mud and stones, and the Salvationists were obliged to retire. The boat then proceeded to the General Hospital Bridge, and as it drew up within speaking distance the Salvationists preached to a large crowd on the bridge, but were met with gross abuse. The detachment disembarked near the Penitentiary, and then marched to their barracks in Benham's Broadway, singing songs the whole way.

—We learn from the *Siam Advertiser* that the volcanic eruptions in Java have helped forward agricultural work in some parts of the neighbouring islands. Lands that were covered with ashes are likely to become very fertile, and already the agriculturists are at work and using the ash as manure. Trees and plants are said to be growing luxuriantly with the aid of these ashes, and the increased productiveness of the soil will be one result of the earthquake.

—Press Commissioner: The undermentioned gentlemen have been appointed Companions of the Indian Empire:—Colonel Robert Home, Royal late Bengal Engineers; Baden Powell, Esq., Additional Commissioner, Rawalpindi and Lahore Divisions; Pundit Hetram, Diwan of the Rewah State; John Faithfull Fleet, Esq., Bombay Civil Service; The Zamindar of Punganur in North Arcot; Nawab Imam Bakhsh Khan Mazari, Chief of Dera Ghazi Khan District; Sardar Ajit Singh Attariwalla, Honorary Assistant Commissioner, Punjab; George Alfred Burnett, Esq., Agent, Great Indian Peninsula Railway Company; Naorozji Fardunjee, Esq., Member, Bombay Municipal Corporation; and Baboo Chota Lall Sejwar, Honorary Magistrate, Gya.

—*Indian Witness*: The Foochow Annual Conference of the Methodist Episcopal Church closed its regular annual session on the 11th *ultimo*. Bishop Merrill presided and ordained no less than twenty-eight persons to the ministry. A dozen of these were graduates of the Biblical Institute at Foochow. The increase in membership during the year had only been one hundred.

—It is said that a line of telegraph is being constructed between Pekin and Canton.

Wednesday, January 2.

—We are favoured with the *Indian Railway Travellers' Guide* for January published at the *Bombay Gazette* office. Price, 8 annas.

—*Bombay Gazette*: The failure of Mr. Alexander Brogden, M. P. for Wednesbury, and Henry Brogden for the enormous sum of £750,000 each is a bad begining for the new year. It is to be feared that so *great* a crash will bring down other houses in the coal and iron trade. It reads curiously in Dod that Mr. Alexander Brogden "is in favour of a large reduction, and complete reform in the national expenditure, &c." The etcetera opens such a vista, ending in £750,000 "each."

—*On Christmas day a party of Shinwaris*, aided, according to one account, by some Zakka Kheyl, made an attack on a kafila near Lundi Kotal. Shots were fired, but the thieves were beaten off; and five of them, it is said, were captured.

Thursday, January 3.

—*The Messenger*: Mr Thomas Evans of Monghyr, now well-known to the Indian public as the indefatigable opponent of the outstill system, gives some startling facts in a letter to the *Stateman* of Saturday before last, showing that the demon of drink is reaching even women. We cannot give adequate expression to our feelings when we contemplate the prospect of drunkenness extending to the other sex. Now that a Commission has been appointed to enquire into the outstill system, we cannot accuse the Government of indifference to this question, which is daily assuming a more and more important aspect in relation to the future of India, as the use of liquors is making slow but steady progress among the people. But still, we cannot acknowledge ourselves free from an apprehension that, after all, this Excise Commission might end in nothing substantial; we are aware that the Government is anxious to place its excise policy on a sound basis, but the spirit in which it has acted up to this time discourages the hope that it would be ready to risk any substantial sacrifice of revenue, and, unless it did that, nothing could be done.

—Same: It is with great pleasure that we reproduce in our columns a letter addressed to the Honorary Secretary of the National Indian Association by Miss Fairweather of Chicago, and published in the December number of the Journal of the Association:—

—"You will, I am sure, pardon the liberty I take in addressing you in regard to 'Women's Medical Work for India.' Seven years of life spent among the people there impressed me profoundly with the magnitude of the need, and in 1880 I came to America and at once set myself to obtain a thorough medical training. My ideas as to the best mode of meeting the wants of India I tabulated before Mr. Kittredge's scheme was promulgated. I send you a copy, which please accept. I shall try to carry out my ideal as for as possible upon my return to India. The American ladies of the West watch your progress in this matter with intense interest and enthusiasm, and would gladly co-operate with their English sisters in alleviating the condition of things, which appeals so strongly to their humanity and womanhood. I would like to convey to you some idea of the warm sympathy which has been aroused here in behalf of Oriental women. If any way occurs to your Committee where we could assist, or rather our American sisters, for I myself am British, I am sure you would have a very hearty response from our colleges, and especially from the Woman's Hospital Medical College of Chicago, Illinois, U. S. A."

There is something really touching in the contrast between the interest evinced in this subject by benevolent men and women in America and England, and the indifference, even hostility, to the medical education of Indian women on the part of many of our educated countrymen.

—*Indian Chr. Herald*: The name of Rev. J. D. Bhattacharjea is well known to many of our readers, and they will be surprised to learn that he has laid down his office of Missionary of the F.C. Mission. because the Free Church Presbytery declared Mr. K. C. Banerjea innocent of the imputations cast upon him by the judgment of Mr. Justice Norris in the late defamation case. What connection the guilt or innocence of Mr. Banerjea has with Mr. Bhattacharjea's work at Mahanad, it is difficult to imagine.

—The *Philosophical Inquirer* takes this from the *Theosophist*: A Mahatma and his pupil travelled the whole distance from Thibet to New York leaving their gross physical bodies in a torpid state, in their astral body or Mayavi-rupa, across lands and seas, to convince some doubting lady or gentleman as to the possibility of such a phenomenon.

"Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left hand window. All looking there, saw deliberately, and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *fehtas on their heads*, and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window were seen no more. Two of the witnesses [Col. Olcott and Madame Blavatsky] recognised them, from personal acquaintance as a certain Mahatma and one of his pupils. *The window was nearly twenty feet from the ground and there being no verandah or other roof for a crow to walk upon*—the figures had been moving through the air." *Theosophist, Vol.* V. No. 1, p. 49.

—*Stateman*: "Theosophist, or sophist, which? This gentleman was at Jummoo some days before my arrival. An adept brother from Thibet is said to have ordered the worthy Colonel to go to Jummoo to cure the Maharajah of his complaint, so he came and mesmerised His Highness for seven successive days, and persuaded His Highness to drink mesmerised water for as many days, but alas for the adept, there was no cure, and the only result was to make His Highness feel much weaker and more depressed. Colonel Olcot now says that His Highness's want of faith prevented the cure, a statement rather hard upon His Highness, considering he underwent the treatment for seven successive days. Colonel Olcott is said to have communicated twice with America during the seven days, and to have received answers. One of his attendants is also said to have 'flown' to Thibet, and brought back an answer in two days. *Credat Judeus.* The Colonel, however, did not leave unrewarded, and was besides munificently entertained by the Maharajah the whole time he and his staff, consisting of ten or twelve people, were at Jummoo."

—*Times of India*: A new company called "The Bombay Land and Building Company, Limited," was registered at the end of last month, having a capital of two lakhs in shares of Rs. 500 each. Its principal object appears to be the acquisition of building estates in or near Bombay and the erection of small bungalows to be let at a moderate rent. The first purchase of the company is to be an estate of about 54,000 square yards of building ground on Parli Hill, near Bandora, which the vendor sells to the company for Rs.25,000 in paid-up shares. The prospectus announces that three-fourths of the capital is provided, and that building will commence at once. It seems to be an experiment on the part of a few gentlemen to supply residential accommodation at moderate rental in the suburbs of Bombay.

—A Dutch firm has recently obtained a concession from the Shah of Persia to work the oil wells near Bushire. The wells are believed to be among the most bountiful in the world, and the spring is of such vitality that the oil flows spontaneously in quantity out of the earth.

—*N. Y. Independent*: In 1869, now about fourteen years ago, the British Government bought up all the telegraphic lines then owned and operated by private companies in the United Kingdom, and annexed the whole business of telegraphy thereafter to the Post-office Department of the Government. At the time there were 2,488 telegraphic offices, and 5,601 miles of line. The telegraphic messages transmitted in 1869 were 6,500,000; the miles of submarine cables were 139; there were 4,844 yards of pneumatic tube in operation; and there were 173 newspapers in the United Kingdom served with telegraphic dispatches. The cost of the telegraphic service to the public was onerous and a matter of general complaint. Such, in a word, was the state of the facts when the British Government determined to assume the business and make it a part of its postal system.

How do these facts compare with those of 1880, when the business had been in the hands of the Government for only about ten years? The Postmaster-General's report for that year shows the following facts: 1. That there were 5,331 offices and 23,156 miles of line in operation, or in other words, that the offices had more than doubled and the miles of line had more than quadrupled in about ten years. 2. That all this increase had been paid for out of the earnings of the lines, besides paying some $10,000,000 of interest on the original purchase, while the rates for the service had been largely reduced. 3. That in 1880 the telegraphic messages transmitted amounted to 31,345,861, against 6,500,000 in 1869, showing an increase of nearly five-fold in the amount of the business done. 4. That the miles of submarine cables had been increased from 139 miles in 1869 to 707 miles in 1880. 5. That the 4,844 yards of pneumatic tube in operation in 1869 had been increased to 48,620 yards in 1880, which is an increase of about ten-fold. 6. That the number of newspapers served with telegraphic despatches, which was 173 in 1869, had become 515 in 1880, and that the average daily amount of news send out from the central office had been increased from 6.000 to 25,000 words.

—Same: Another reformer has risen in the Roman Catholic Church. Abbe Roca, honorary canon of one of the French cathedrals and who is now in America, having traveled much in Roman Catholic countries, has come to deplore the evidences he has met with of abuses and superstitions in the Church. He delivered a lecture in Paris, some time ago, in which he boldly attacked these abuses and superstitions and announced that he intended to present a memorial to Pope Leo XIII, whom he regards as a very enlightened and liberal Pontiff. We learn from a Paris letter to the *Church Times* that the Canon has been to Rome with his memorial, but could not, though he used his utmost endeavors, obtain the opportunity of presenting it personally to the Pope. A high official promised, however, to lay the document before His Holiness. A subsequent message informed him that it had been submitted, and that the manuscript was at his disposal. No word of approval or censure was expressed. The correspondent says of the memorial:

"It is extremely bold in its exposure of the corruptions and abuses of the Church, and he appeals passionately to the Pope to institute a thorough reform, and especially to abolish the forced celibacy of the clergy, the glaring evils of which human, not Divine policy, he exposes with great power."

He is to be heard on this subject in this country.

—*Missionary Herald. William H. Gulick, San Sebastian, Spain.*—Spain is in a transition state. In the space of fifteen years there has been almost as complete a breaking up of the foundations of political and social life in this country as during the same time in Japan. From the bondage of an absolute and personal government, the nation has advanced far on the road of liberal ideas. From the most abject subjection to the clerical yoke, and corresponding hostility to Protestantism, there has been such a reaction that the majority of the Spanish press to-day is seen boldly taking the stand for religious liberty, while the law of the land, defectively, to be sure, but still measurably, protects evangelical workers in all parts of Spain. Meanwhile, evangelical ideas are so manifestly on the increase, that there is hardly a session of the national Cortes in which a number of days are not dedicated to the consideration of laws that directly, or indirectly, shall regulate *dissent* and its relations to the State. This, then, surely is the time for us to lay out our strength in the spread of the gospel, with its conserving influences, that the emancipated people may not be left to rush from absolutism into anarchy, from fanaticism into infidelity.

—Same; Madura: "These Shanars have been considered all these years as very low down in the caste scale, in fact, by many, as very near the Pariahs. They are a thrifty and wealthy caste, especially so in the south. They are bigots in religion. They are growing more and more strict in respect to fancied purity and purification. Hundreds of their women pass near our church on their way to draw water. A year ago it was decreed by their head caste men that the women must no longer carry the pots of water on their shoulders or heads, but on their hips, like Brahman women. A man was hired to sit at the side of the road near our church and watch the women as they passed, and enforce the rule until it shall become a habit. Next, it was decided that smaller and more comely jewels, such as the higher caste wear, must be worn. Now, a few weeks ago, quite a number, more progressive than others, in a village near by, have with due ceremony put on the 'sacred thread,' and are henceforth to be considered Kshatriyas, while their caste title is Raj or Rajah, and no longer Shanar or Nardar.

"The movement is not confined to the heathen. It is showing its hydra head among the Christians in the south, and is spreading

far and wide. Only the Holy Spirit by his gracious influences can check the evil."

"I foresee that there is going to be a new trouble from caste. It has already commenced in Tihnevelly, where the large majority of the Christians are from what is called the Shanar-caste. Great offence has been given to the Shanars of Tinnevelly, by a non-Aryan and aboriginal origin being attributed to them in a book written by Bishop Caldwell. They themselves claim to have been descended 'from the good old Pandyan Kings of Madura,' and consequently to be of Kshatriya origin. A pamphlet has been written in refutation of the Bishop; and, as we understand, petitions have been addressed to Mr. Gladstone, to Mr. Tucker, Secretary of the S. P, G., and to the Archbishop of Canterbury, requesting that 'the book which has given so much offence to the Shanars may be withdrawn." *Indian Churchman.*

—*Independent*: It is believed that the New York Central bridge over Niagara River will be ready for use by the 1st of December. It is the first cantalever bridge ever built in America, and will span the chasm at a point where its width is 500 feet.

Friday, January 4.

—Deaths last week, 449. By cholera, 22.

—*Times of India*: The public will be sorry to learn from the letter addressed by the Bombay Government to the Municipal Commissioner that a renewal of quarantine in Egypt against this port is probable. Quarantine was withdrawn from Suez just two months ago, and it was hoped that the example of the Egyptian authorities might shortly be followed by those Continental Governments whose ports are visited by steamers from Bombay. But we fear that it will be some time now before free pratique can be obtained at Brindisi, Venice, &c., by Bombay arrivals. The cause of the reappearance of cholera in Bombay is attributed by the local Government to the fact that, owing to an important water main having been broken, many of the inhabitants were for two or three days unable to get their usual Vehar or Tulsi supply, and were compelled to use water obtained from possibly impure sources.

—A lecture on "Coffee and Tea" was recently delivered by Dr. G. V. Poore at Parke's Museum, Cavendish-square, London. The chair was occupied by Sir Henry Thompson, who introduced the lecturer as one of the highest authorities on the subject before them. The lecturer entered into full details concerning the structure, growth, cultivation, and chemical analyses of the two plants in question. Drawing a comparison between tea and coffee, he said both contained the same alkaloid, and the effect produced on the human system was in both cases similar. Tea required less digestive power than coffee, and it did not "cloy" the palate. The latter, however, was a better stimulant, and there were but few beverages more refreshing than the cup of coffee. The lecturer, who described tea as "the tobacco of woman," ascribed its ill-effects to the presence of much astringent matter, and this was one of the chief causes of dyspepsia. Coffee was a stimulant which would prove a good substitute for spirits, and as such its use should be encouraged by those who were trying to reclaim the drunkard. Since 1854 the consumption of tea in the United Kingdom had increased from 2 b per head, to an average of 4lb. 9oz.; but the consumption of coffee, however, had in the same period decreased from an average of 1lb. 6oz to 15oz. each person, and that was due, he throught, to a mistaken policy on the part of the Government in allowing coffee to be adulterated by such rank weeds as chicory and dandellion.

The door of the Ancient Ark was in the side. So now it is through the side of Christ—the pierced side, the wide-open side, the heart side that we enter.

Selections.

FACTS.

One fact is worth ten thousand arguments. We, therefore, make no apology for requesting your thoughtful attention to the following FACTS:

Crime.—Mr. Justice Williams says: "Experience has proved that *almost all* crimes into which juries have to enquire, may be traced in one way or other to intemperance." A gaoler, at Carlisle, says: "I have held the post of gaoler for 35 years, and during that time I have not, to my knowledge, had one teetotaler in my charge.

Pauperism.—Mr. G Charlton, Newcastle. says: "I have been a guardian for 30 years, I have never met with a single teetotaler who has come to our workhouse. We examined 108 females, and found 106 of them had come to the workhouse through drink.

Insanity.—The Earl of Shaftesbury says: "Having acted as a commissioner of lunacy for 20 years, and having acted as chairman of the commission during 16 years, and having had the whole of the business under my personal observation and care, I speak of my own knowledge and experience when I say that *fully six-tenths* of all the cases of insanity in these realms, arise from no other cause than from the habits of intemperance in which the people have indulged.

Ragged Schools.—Mr. Wm. Grimmond, superintendent of the Edinburgh industrial schools, says: "Having looked carefully over my register, as well as observed in my daily rounds, I now give you the melancholy fact, that had it not been for habits of intemperance, no fewer than 85 per cent. of the children under my care might never have required either to beg their bread, or to attend ragged schools."

Disease.—Dr. Gordon, physician to the London Hospital, says: "I kept an account of the causes of disease for twelve months. Nearly three-fourths were found to be strictly attributable to intoxicating drinks. After every possible allowance had been made, the result was 65 per cent. upon some thousands."

Money.—During the year 1875, the sum of £ 143,500,000 was expended in this country in intoxicating drinks, being equal to about four pounds seven shillings for every man, woman and child in the kingdom.

Corn.—During the year 1875, no less than 80,000,000 bushels of corn(chiefly barley) were consumed in the production of intoxicating liquors, a quantity sufficient to provide bread to the extent of four 4lb. loaves weekly to every family in the country.

Sabbath.—About 50,000 persons are employed every Sunday in the manufacture of malt from barley; it being impossible to make malt in less than eight days.

Extent.—The number of persons in this country who habitually indulge in intoxicating drinks, is estimated at about 9,000,000. Of these, about one-fifteenth, or 600,000 have become confirmed drunkards. And about one-tenth of the drunkards, or 60,000 die every year. The drink lures the people from *occasional* to *habitual* indulgence; from habitual indulgence to *drunkenness*; and from drunkenness to *hell*!

General.—Thousands of homes that have no such thing as home happiness. Thousands of men who waste most of their time in idleness. Thousands tramping through the country as vagrants. Thousands of young men, of the finest promise, brought to vice, ruin, and early death. Thousands of flourishing tradesmen brought to bankruptcy. Thousands of honest men turned into villains. Thousands of men of refinement and taste debased into brutes.

The list of horrors is long enough to startle any thinking mind. We would ask, are *you*, by your practices, sanctioning the use of that accursed thing which is the great obstructor of civilization, education, religion, and everything which tends to elevate and ennoble mankind? What is now wanted is, that people should *realize* these evils, and when that is accomplished, the outcry on all sides will be, Give us a remedy. The remedy is at hand. It is a *safe* one; it is a *sure* one; it is a *manly* one; it is one that *never yet injured any human being*. The remedy is—TOTAL ABSTINENCE.

You cannot find a man who was ever benefited morally, physically, intellectually, or religiously, by the the use of intoxicating drinks; but thousands have been benefited in all these respects by adopting abstinence. Try it. You cannot find any one who ever repented trying it. Try it for yourself.—(*On Guard.*)

NESCIT REVERTI.

In the palace of the Tuileries there is a beautiful clock which belonged to Louis Napoleon and which bears on its face the Latin words *Nescit reverti* i. e. It does not know how to turn backwards. This inscription was put on the clock by its maker to indicate that its mechanism was so delicate that the hands should never be turned backwards. The sentiment is even more true of time. Time does not know how to go back. Many a man would give all he is worth if he could turn back the hands of time. Louis Napoleon would have given all his property if he could have recalled the day when he gave the fatal order of "on to Berlin" which began the Franco-Prussian war and which cost him his empire and cost France humiliation and loss. 1883 is now ending. Some doubtless wish that the birth of the dying year could be recalled. *Nescit reverti*. The heartiest repentance cannot bring back past time or past deeds. But every man does not wish to revoke the past. Happy is he who so lives as not to need to make this vain wish

These two pregnant words are equally applicable to every promise of God. It does not know how to turn back. "Heaven and earth shall pass away, but my word shall not pass away" said Christ. One of His words is this: "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." By the blessing available for every man in that promise the mistakes cannot be recalled, but can be utterly washed away, and a new and happy life be insured. That promise will never turn back. Another promise is, "The Spirit of truth dwelleth in you and *shall be in you.*" Let us be glad that that promise cannot turn back. —(*Dnyanodaya.*)

Miscellany.

—*N. Chr. Advocate*:

Modern doubters boast loudly of their intellectual superiority over believers in the Bible whom they affect to despise Albeit, although they bring into the conflict the newly discovered facts of science and the more searching modern methods of historical criticism, their real intellectual poverty is apparent in that their objections to Christian faith are substantially the same as their predecessors in skepticism have urged from the beginning of the Christian era. As is well observed by Chevalier Ramsay in his essays on Pagan Theology, "Modern free-thinkers have only revived the ancient errors, disguising them under new terms. The history of former times is like our own. The human understanding takes almost

tte same forms in different ages and loses its way in the same labyrinths."

Professor Bolton, in his Hulsean prize essay on the "Evidences of Christianity," demonstrated the statement of Ramsay by numerous citations from the early Christian apologists. These extracts embrace every question involved in the evidences of Christianity, and show those keen witted fathers had to meet every species of objection which the infidelity of to-day offers with unblushing audacity as newly coined in its own busy brain. They had, says Bolton, "to confront Lucian classing Christianity with every kind of fanaticism and fraud; and Celsus attacking it through the sides of Judaism with all the shafts profane wit could command; and Porphyry, the pupil of Longinus, with as much sophistry as learning, denying everything save the operations of nature; and Hierocles who wrote a book to prove the Scriptures guilty of falsehood and contradiction." Our modern opposers are but "gatherers and disposers" of the stuff invented by those ancient theorists, contending for precisely the same conclusions as they, though striving to establish them by lines of argument suggested by the scientific investigations of recent times. As Professor Bolton asks, "How many of our scientific professors are but materialists; of our theologians but Neoplatonists; of our sentimental poets, but worshipers of nature?" And he might have added, of our Agnostics but Pyrrhonists?

What then if skeptics do abound? They have always abounded but have never been able to stop the steadfast march of Christianity towards its appointed goal. True, they have easier access to the popular mind than in former days, but the facilities of the Church for counteracting their teaching are proportionately increased. As to their relative number, who can prove it to be greater than in the past? The preacher who reads their books and heeds their boastings is in danger of being misled through his own imagination, both as to their numbers and strength. But let him look around. Can he discern any appreciable inclination toward theoretic doubt in his church and congregation? Let him ask his elder brethren in the ministry if they discover any greater proportional number of doubters in society to-day than they found fifty years ago? Such observations and inquiries will be likely to modify, if not to obliterate, those exaggerated impressions respecting the growth and power of skepticism which disturb the minds of many of Christ's devoted disciples. A careful survey of the past and a calm, intelligent view of the present aspects of infidelity will convince such anxious souls that despite its new scientific terms, its somewhat novel lines of philosophical argumentation and criticism, modern infidelity is after all, as shown above, only the old foe wearing a new face. It wears a mask of recent patterns and colors, but retains beneath it the old unchanged and unchangeable features. Its aim is, as heretofore, to destroy the Christian religion, to extinguish men's hope of immortality; in a word, to bring mankind into such disbelief as to leave it in the fearful condition described in the apostolic phrase, "without God and without a hope in the world." Nevertheless its past failures to destroy the faith foreshadow its final defeat. In spite of its unhallowed zeal, its show of learning, its dialectic skill, the truth and spirit of the everliving, Almighty Christ are too mighty to be overcome by it; and through it may survive through coming ages in many Proteau forms, yet in the end, when stricken with the consuming breath of the triumphant Christ, it will perish, exclaiming with Julian of old: "Thou hast conquered, O Galilean!"

TELEGRAPHIC NEWS.

Paris, December 27th: The papers here today publish a statement that the Government intends to hold China responsible for the Tonquin war expenses, and it is rumoured that the French intend to seize Hainan as a guarantee for the payment of the amount.

Cairo, 27th: The garrison of Fashoda, numbering 1,300 men, has reached Khartoum unmolested.

New York, 27th: General Grant, whilst walking in the street to-day, sustained a serious fall, by which his hip was severely injured.

St. Petersburg, 27th: The Czar is recovering from his recent accident.

Malta, 27th: The Euphrates on examination has been found to be uninjured, and will proceed on her voyage to Bombay to-morrow.

New York, 28th: General Grant is making satisfactory progress from the effects of his fall yesterday.

Paris, 28th: The papers here to-day urge the French occupation of the Islands of Hainan, Formosa or Chusan as a guarantee for the Tonquin war expenses. It is, on the other hand, semi-officially stated that no instructions have been given to Admiral Courbet to land troops at Hainan.

London, 29th: Professor Owen is to be appointed Knight Commander of the Bath.

Portsmouth, 29th: The troopship Jumna left here for Bombay to-day.

London, 30th: The latest news from Tonquin states that the French loss at Sontay was thirty-six officers and one thousand men —The attack on Bac Ninh hass deferred until the arrival of the French reinforcements.—Subscriptions are invited for a million-and-half sterling on account of the Nizam's Railway.—The Company is formed in order to acquire and work the existing lines and to construct new ones.

St. Petersburg, 30th: Colonel Sudiekin, Chief of the Secret Police, and another officer were murdered by Nihilists to-day at a house in this city.—No arrests in connection with the murders have yet been made.

Cairo, 30th: An attack by some insurgent bands has been made on the garrison of Gezireh, near Berber, but after severe fighting the attack was repulsed with heavy loss.

London, January, 1st: Alexander Brogden, Member of Parliament for Wednesbury, and Henry Brogden, colliery proprietors and ironmasters, have filed a petition in the Bankruptcy Court, their liabilities being estimated at £750,000 each.—The East India Association yesterday presented a memorial to the Chancellor of the Exchequer, urging abolition of the duties on silver-plate and a reform of the Hall-mark laws.—Latest news from Tongking states that Admiral Courbet hrs returned to Hanoi.—Brker Pasha has intercepted some letters written by the Mahdi, the contents of which prove that it is the latter's intention to march on Egypt Proper. Baker Pasha has gone to Massowah in order to pacify King John of Abyssinia, who is demanding a rectification of the frontier.

London, 2nd: The revenue returns for the past year state that the revenue amounted to £90,000,000 sterling, showing an increase of £3,690,000 over that of the previous year.—Uproarious meetings of Orangemen and Parnellites took place at Dromore, County Down, yesterday. The Orangemen made an attempt to attack the Parnellites, and the troops were obliged to interfere in order to prevent a collision between the two factions.

Cairo, 2nd: Rumours of a Ministerial crisis are current here. If the British Government insists upon the complete abandonment of the Soudan, the resignation of the Ministry is certain.

London, 3rd: Earl Spencer arrived here today, and was everywhere carefully guarded by police. His Excellency on his arrival had an interview with Mr. Gladstone.—The P. and O. s. s. Verona, owing to an accident to her propeller, is being towed to Suez. The Star Line s. s. Vega has in the meantime brought in the mails to Suez.

PASSENGERS SAILED.

Per P and O Str *Nepaul*, 4:

For London—Rev W C Furneaux, Mr and Mrs Lucy, Mrs J H Bedford, Mr E C O Sandford, Surg Major Odevaine, Mr H Roidy, Mr Burnside, Mr M Corcoran, and Mr H Howard.

PASSENGERS ARRIVED.

Per Str *Speke Hall*, 28:

From Liverpool—Major and Mrs Rennick, Mr W L Harvey, Mr J G Bodger, Lieutenant Wilcox, Captain and Mrs Snell, and infant, Mr A C Hoskins, Mrs G H Pryce and infant, and Mr D Smith.

From Malta—Revd and Mrs A J Maxwell, Miss L M Hyde, and Revd and Mrs Chancey.

Domestic Occurrence.

DEATHS.

LARKINS—Dec. 2nd, at Melrose, Bournemouth, Cecelia, the devoted wife of J. P. Larkins, late of Bombay, aged 71.

POLEHAMPTON—Near Dawlish, of dipheria, from infection taken elsewhere, on the 31st Aug. Percy, aged 8 years; on the 5th Sept., Harold, 11 years; and on the 18th Sept., Louis, 10 years—the only remaining sons of the Rev. Arthur Polehampton, Chaplain Indian Service.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd December 1883 to 5th January 1884.

E. Pastina, 31st January 1883, Rs. 6-4; Captain J. E. Winckler, 31st December 1884, Rs. 7 8; H. C. Tinckom, 18th August 1884, Rs. 10; W. A. Collins, 30th June 1884, Rs. 3; Mr. B. Adams, 16th August 1884, Rs. 4-14; R. U. Anderson, 13th July 1884, Rs. 7-10; Rev. A. G. Danielson, 31st December 1884, Rs. 7-10; Madhowrao Nikumbe, 31st December 1883, Re, 1: English Reading Club, Julfa, Persia, 1st December 1885, Rs. 18-8; J. Butler, 29th November 1884, Rs. 7-10.

New Advertisements.

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The above Society's European and Eurasian Girls' High School, Girgaum, will reopen after the Christmas vacation on Tuesday the 8th January 1884.

For Farther particulars apply to Miss Crittall, the Lodge, Girgaum, or to the Rev. H. C. Squires, Honorary Secretary.

The same Society has made arrangements for receiving as boarders a few European and Eurasion girls of respectable faimlies. This provision is specially intended for girls who are sufficiently advanced to be admitted to the Higher Standards and who may, in addition to the ordinary studies, wish to receive training as teachers.

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III.—Beauty, the reflection of health.
IV.—Imagination.
V.—Will—Character—Indecision—Ill humour—Distraction.
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VIII.—The Affections.
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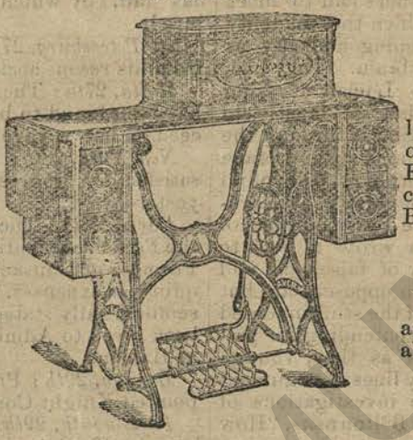

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E. W. KEILY,
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Bombay Terminus,
25th December 1883.

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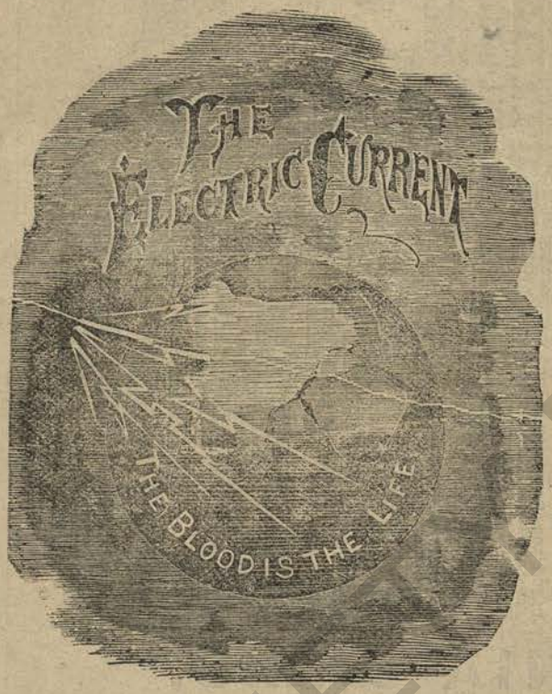

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